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The PULPIT

A Periodical of Contemporary Preaching

MAY 1947

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Contributed by Readers of THE PULPIT

She Deserved the Crown

The Lithuanian word for mother means "martyr." And what a martyr a good woman is, witnessing by her sacrificial life to the highest things! I like to think of her as a candle burning quietly against the world's darkness. It is said that the gods once summoned to Olympus the mortals, telling them to bring with them their highest gifts and achievements. The one who brought the greatest gift was to receive the crown. The artist brought his paintings; the sculptor his statues; the husbandman the fruits of his field; the poet his poems; the inventor his machines. But among them came also an old woman with nothing in her hands. The gods asked her, "Why are you here with nothing in your hands?" The woman answered: "I am here just to look on. I merely wanted to see who received the crown. These are my children." Then the judges said: "Give her the crown, for she trained and inspired them all."—*C. E. Macartney, First Presbyterian Church, Pittsburgh, Pa.*

No Use for the Chapels!

A newswriter of the United Press tells of the Brookhaven National Laboratory, located on a former arms base, Camp Upton. The laboratory, government-owned, houses a 60-inch cyclotron; it is operated by the Associated Universities, Inc. Here some of the nation's best minds on atomic fission will set out to show that atomic energy can be used for something better than blowing people to bits. Recently, some newsmen were taken on a tour of this area. Near the end of the tour the electronic expert in charge was ticking off the buildings, one by one, as they rode past. "We're storing graphite in this gymnasium," he said. "We're putting in a machine shop there. We're not using those old refrigerator sheds. Those old officers' barracks will house visiting scientists."

As they drove by a white G. I. chapel, the scientist mused: "We haven't found any use for the chapels around here." "Which," said the newswriter, "seemed bad. I wouldn't know a cyclotron from a synchrocyclotron if I were hit by one. *But I saw Hiroshima!* I hope they do some good here. *And maybe they ought to use those chapels.*"

That newsman puts the issue squarely before us: While the atom bomb is the fruit of science, the solution of the problem it has created is not a matter of science, but of religion. The mandatory need of our time is the rediscovery of God as revealed in our Lord Jesus Christ.—*Carl F. Lueg, First Methodist Church, Homer, La.*

Take Your Choice!

Ding Darling, in one of his cartoons, gives a striking portrayal of modern man's predicament. A long queue of people, young and old, rich and poor, weak and strong, struggles up a hill, led by a character symbolizing civilization. At the peak of the hill is a road sign. Civilization, with her head badgered and bandaged, pauses to read the words. The sign, on its right side, bore the legend, "This way to international unity against war." On the left were the words, "This way to atomic incinerator for all mankind." The caption of the cartoon was: "Madam, make up your mind which will you choose."

That is the choice which we, the people of the world, must make. Diplomats speak unkindly to each other, and the sand in the hourglass runs out; but world peace is still a possibility. And it is up to the Christians of the world to decide whether that possibility shall be made a realization.—*Charles F. Jacobs, First Congregational Church, Waterloo, Iowa.*

How 'Make Peace' With the Enemy?

Dean Lynn Harold Hough somewhere tells the story of how he made his peace with Germany following the First World War. Waiting to catch a train in the railroad station in Hamburg, he saw a German woman and a tiny girl just able to toddle about. After a time the little one, seized by some childish notion, went toward him, put one hand on one of his knees and one on the other, and looked up at him with a radiant smile. "In that moment," says Dr. Hough, "I made my peace with Germany."

One thing seems sure: If we could go to Germany or Italy or Japan and take a cold, hungry child on our laps, we would make our peace with that child and with the country it represented, and with ourselves and our world. But most of us cannot go in person. What then? Our food our clothing and our money mu to represent us. As Christians have no other choice; for a Chri is one who cares—on a world sca *Harold W. Ruopp, Central Ch Chicago.*

Panels That Puzzle

The "royal" cemetery of Ur d back to 2500 B.C. was exca several years ago by C. Leo Wooley. An interesting stan which depicts war and peace was covered. The first panel, which i trates war, shows the king directin infantrymen and javelin throwers cruel conquest of the retreating en The second panel, which is devot drawings on peace, shows the and his family being entertaine slave musicians and feasting on spoils of the vanquished.

How articulate man has been i concepts of war, but how faulty fuzzy are his concepts of peace! wonders, after hearing the glo accounts of bravery on the battlef of the recent war and then readin the childish chauvinism displaye peace tables, how far we have co 3,446 years.—*C. T. Garriott, munity Church, Homewood, Ill.*

A Mother's Prayers Answere

Francois Rene Chateaubriand w one of the famous books in defens the Christian faith, *The Geniu Christianity*. In his unbelieving he had written against the Chris doctrine of immortality. During exile in England in 1798, his mo a woman of high social standing great faith, and who had renou the vanities of this world for abiding satisfactions of religious f died. When Chateaubriand got report of the tears she had shed him and the prayers she had off for his conversion, and soon after got word of the death of a devout ter, his attitude toward Christi changed completely. "These voices," he said, "coming up from grave, and that death, which now become the interpreter of death, st me with a peculiar force. I becan Christian. I did not yield to any g supernatural light. My convic came from the heart. I wept, a believed."—*C. E. Macartney, Presbyterian Church, Pittsburgh,*

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The Pulpit

CHARLES CLAYTON MORRISON, *Editor*

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The Church in America's Future

By OSCAR F. BLACKWELDER

ERE ARE four conceptions of the relation of urch and state. First, that the church is above tate, as in ecclesiastically dominated countries. d, that the church is alongside the state, as in church countries. Third, that the state is above the church, as in totalitarian countries. Fourth, that the church is separate from the state, as in our country—a free church in a free state. Both being free institutions, they may make free contributions to each other.

Listen to a moment of history. The logic of Aristotle and the moral power of Christianity were much more influential in the minds of those who wrote the Declaration of Independ- than French political theory of that day. Without moral, religious and altruistic outlook among the rs of our generation, the principles which were down 170 years ago and which have guided us liberty to liberty can neither be grasped nor d. With ethical and moral training increasingly acted from college and university, the role of the h has expanded tremendously in the future of cracy. There are at least four contributions which hurch should make and which many among us ve the church alone can make.

I

rst, the church must be the spear point in the gle for human freedom. We hear much today, ve probably will hear more tomorrow, about free- of speech, freedom of press and freedom of wor- These three mutually defend one another, but om of speech and of press are safeguarded ulti- y by freedom of worship. When freedom of wor- goes, the final bulwark of social liberty has rted—that spirit which inspires such a document Bill of Rights.

rdinal Newman is reported to have said, "Not a in Europe now who talks bravely against the h but owes it to the church that he can talk at Elbert Hubbard can hardly be accused of religious itism, but in writing about Martin Luther and his ibution to modern civilization, he used these s: "He fought freedom's fight with all the weap- ons God had given him; and for the liberty we now enjoy, in great degree, we are debtors to Martin Luther."

Hear the words of Albert Einstein: "Being a lover of freedom, when the revolution came in Germany I looked to the universities to defend it, knowing that they had always boasted of their devotion to the cause of truth; but no—the universities were immediately silenced. Then I looked to the great editors of the newspapers, whose flaming editorials in days gone by had proclaimed their love of freedom; but they, like the universities, were silenced in a few short weeks. Then I looked to the individual writers, who as literary guides of Germany had written much and often concerning the place of freedom in modern life; but they, too, were mute. Only the church stood squarely across the path of Hitler's campaign for suppressing truth. I never before had any special interest in the church, but now I feel a great affection and admiration, because the church alone has had the courage and persistence to stand for intellectual truth and moral freedom."

How is the church to be the spear point in the struggle for freedom in our country? Let us see. The Declaration of Independence asserts that all men are created equal. That obviously cannot mean physical or intellectual equality. I suppose it means equality before the law. But is that fundamental?

The only essential equality of which an oath in court may be a symbol is equality before God. In a Washington, D. C., church, among the members received one Sunday morning were a Chinese laundryman and Charles Evans Hughes, who was then Secretary of State. In welcoming them the pastor said, "The ground is level at the foot of the cross." The church has called this basic democracy the universal priesthood of believers. Because men are equal before the Supreme Judge of the universe, they have the right to equality before the laws, courts and judges of men; they also have the right to education, so they may move toward equality of opportunity; they have the right to freedom of conscience and freedom of speech, because they are sons of God.

The essence of personal freedom is not the right to do what you please; that may be slavery. Personal freedom is the power to do what you ought. Social freedom is the environment and atmosphere to make this personal freedom largely possible. Social freedom, therefore, means equality of opportunity.

When the conviction of equality before God departs from the popular mind or that conviction grows dim, the basis of equality before the law and the reason for equality of opportunity are gone. It is the church's business to keep this conviction steadily to the forefront today.

How is the church to be the spear point in the

struggle for human freedom? By using freedom of worship to call men to enter this democratic priesthood of believers. By laying the mind of Christ radiantly alongside this distorted earth until men, tortured by the difference, rise up to build the Kingdom. By bringing problems that crush human life under the searching light of Jesus and at the same time keeping the splendor of the Eternal God in the souls of men no matter how long our social hopes are frustrated or delayed.

II

But observe now, as a second consideration, that the church can be the spear point of freedom only as it interprets the mind of Christ, and there can be no freedom without justice. So the second contribution of the church to American democracy is to keep the mind of Christ infused in the minds of men so that their sense of justice may be dependable.

The practical expression of justice for the average man is known as the Golden Rule, "Do unto others as you would have them do unto you." Few influences have troubled men morally more than that statement. Yes; Jesus taught it—but to his disciples who knew him and thus had the way opened and the power provided by which to live on the higher levels of life, not the lower or the average. You see, this Golden Rule can be applied on all levels in life—even by dope fiends and gangsters.

This rule can be most selfishly followed. Why do persons of comfortable circumstances so frequently become cold and indifferent to others? I think the answer is simple. They don't want much back from men, and so they give little of themselves to men. This rule puts a man and his own wishes at the center of all his thinking: "Do unto others as you would have them do unto you." So a man himself becomes the measurement and the yardstick of all he wants and gives.

Principles are higher than rules, so I propose to you the Diamond Principle. No dope fiend can practice that. It takes a man out of the center of his thinking and provides a higher measurement than his own so easily influenced conception of what is right and wrong. This Diamond Principle reads: "Do unto others as Jesus would have you do unto them." There's a measurement that lifts a man out of himself into ageless principles.

An American newspaper commented editorially that the only appeal beyond the United States Supreme Court is the appeal to the future, where new conditions bring new duties. But there is an appeal beyond that, namely, to the past, present and future. That is the ultimate. That is God.

A man who is only just will soon be less than just. A man who is only square will soon be less than square. Justice does not have the power to keep its own tools sharpened. Who shall say what justice is? Who really knows? Love and God are emphatically necessary in one's conscience in order to keep alive the desire for justice and to keep one's mind alert to what justice is. Love and God meet in Jesus and climax in his cross. There is, therefore, one basic social need in the world—justice through Jesus.

For only Christ can set men free
And give them vision new;
Grant us our fairest dream to see,
O land where dreams come true.

III

If the church is thus the prophet of freedom an promoter of justice, it follows that the church, true to her mission, holds the key to the functioni a democratic society. So her third contribution to A ica is to offer the cement to hold society together make possible government by the people.

I use here an illustration I proposed last summ this service for which I am indebted to a discrimin friend. He suggests a little word of five letters by w to describe the present world situation. That wo "s-p-l-i-t." The word is split vertically into nat nations are split horizontally into races; races are obliquely into classes; within classes homes are as the increasing divorce rate indicates; within h are what psychologists call split personalities. In words, we have been leaving out a kind of ce necessary to hold life together.

So every conceivable device is being used aroun world to hold nations together within themse Maintaining national unity in most nations today difficult procedure. Possibly this largely account the use of propaganda.

No government can succeed long without s unity, and the task is to achieve it. Can it come b use of physical force? Or by putting an increasing r ber on the public treasuries? Or by inciting one nat feeling against another? Or by arousing fears an all others in order to awaken loyalty to home gov ments?

Many among us believe that whatever gov mental measures are imperative, the cement also n sary to hold society constructively together and r government possible is religion. The word reli which has often been made a cause for human divi really means a bond or tie-back, uniting a man to to his fellow men everywhere, and becoming his inv tie, his integrating principle, sustaining his own to prevent a split personality. Such religion is r than a principle, a thesis, a set of rules, abst righteousness, or social tradition. Religion at its centers in a person—Jesus Christ, who, with uniting and transforming spirit of brotherhood, is to hold together men of varied backgrounds and n possible the very existence of society. Christ is undergoing reality which makes the world real.

George Washington saw this as he confessed to Constitutional Convention: "There can be no gov ment without morality; there can be no mor without religion; there can be no religion wit God." But Washington saw more than that, fo was a vestryman of a Christian church. I believe felt what we feel—that the problem is how to m God real, vivid, vital—or, if I may dare use the w how to make God practical. There's where Jesus co in. He is as practical as it is possible for God to So he is God's word to man in every area of man's

wish I had the power of thought and expression to
: you see and feel deeply what Jesus and the King-
of God could do for our broken and harassed
d. Here is the greatest social conception that ever
red human history, by which the nations of the
d may conserve their best traditions and cultures
find a way and a spirit to transcend all that now
les and alienates them. Here is the loyalty strong
gh, intelligent enough, moral enough, great enough
vercome racial bitterness, national narrowness and
omic jealousies. Here is society's cement.

IV

nd now, as I close, I suggest that the church's
th contribution is to produce men and women of
ndable character, capable of self-government, able
think not only technically but morally on public
stions. Freedom does not rest upon law but upon
; for men make, obey or break laws. Justice is not
foundation of society—men who do justly are that
ndation. Men of great genius may be admired; men
great wealth may be envied; men of great power may
feared; only men of great character are trusted—
upon them democracy rests. Government of the
ple, by the people, and for the people will perish
m the earth unless the average man has a larger
ree of moral dependability. The church's greatest
tribution to democracy is to produce men and
men of character.

What are some of the moral and spiritual principles
ich enter into the making of dependable men?
Democracy rests upon cooperation and mutual confi-
ce, which, in turn, rests upon the decrease of human
fishness. A recent President of the United States
supposed to have used these words: "When a major-
of the people move selfishly in the same direction
the same time, democracy is doomed." Many within
aring of my voice may be amazed to know that they
: living, probably unconsciously, on the doctrine of
nomic determination taught by Karl Marx. I ask
u, do you have any social interests beyond your own
:ome and comfort and giving a bit of charity? Do you
long to any civic association, any educational asso-
tion, any church? A man who is stirred only when
s own income and comfort are at stake is building his
e on the principles of economic determination, no
atter what his political label may be. Such persons
ke out of society more than they put in and are
aking it very difficult for democracy to work. The
oss of Christ in a man's life is the only real method
reduce selfishness in his life. Unchanged people can
reck the values of the finest social system in the world.

A leader of a point of view contrary to the one I am
w pleading for has said: "As for us, we were never
ncerned with priestly and vegetarian prattle about the
credness of human life." And I answer: It is impos-
ble to build character except upon the conviction of
e sacredness of human life. If man is made in the
nage of God, for the purpose of achieving sonship with
od, then man is a spiritual personality—not cannon
dder for dictators; not a tool of some type of collec-
tivism; not an adjective to modify something else; not a unit in a totalitarian state. Any depreciation of human life is a false theory, and structures built upon it must fail. Another political leader has used these words: "Great problems in the lives of nations are solved only by force." That suggests military revolution, tremendous armaments, international brutality. The Christian principle in this issue seems to be: Forces which undervalue the meaning of life are doomed; nothing physical is final; brute force has within itself the seeds of its own destruction.

Speak, History! Who are life's victors?
Unroll thy long annals and say.
Are they those whom the world called the victors,
Who won the success of a day?
The martyrs or Nero?
The Spartans who fell at Thermopylae's tryst
Or the Persians and Xerxes?
His judges or Socrates?
Pilate or Christ?

The Christian Home

By EDGAR A. LOWTHER

Scripture: Matthew 18:1-6; 19:3-9.

THE AMERICAN WAY of life includes provision for the Christian home. This nation has accepted Christian standards of family life and becomes by that criterion a Christian nation. The teachings of the New Testament have been woven into the texture of our American civilization and culture. John Knox reminds us: "The New Testament is the most important item in our literary heritage. It has had incalculably more to do with the formation of Western culture than any other book—indeed, one is tempted to say than all other books combined."

By implication, at least, the state says to the church: We will cooperate with you in arranging for the right kind of marriages as the basis of the family, whose stability is necessary for the stability of the state. Our kind of government must be reflected in the home where children are taught the essentials of intelligent citizenship. So the minister, the priest or the rabbi in the presence of witnesses solemnizes the marriage of the bride and groom who thus with the blessing of God and the sanction of the state found a home to become a family unit of our national life. Our monogamous marriage is a precious heritage of the Jewish and Christian faiths. According to the usages of the Protestant faith, marriage is not strictly speaking a sacrament in the same sense as baptism and the Lord's Supper, yet all three major religious groups agree that

it is "a holy estate." This idea goes back to the teaching of Genesis that marriage is ordained of God as the source of the home. The divine sanction rests upon such a union by which a man shall "leave his mother and cleave unto his wife and they shall be one flesh."

A SACRED COVENANT

Nothing is more needed in our country today than that church and state should take seriously their sponsorship of the marriage covenant, regarding it as the most sacred of all compacts. Those who plan marriage should be willing to have it announced to the public in good time and submit themselves to medical examination as proof of their fitness for the marriage state and to pass the torch of life undimmed to their offspring. The purpose of marriage is fulfilled only in the family. There may be necessary exceptions, but people who can have no children may adopt them and thus give them parental care and training. It is a sin for those who are qualified to have children to prevent them.

The figures show that college women who marry do not become mothers as they should; though well qualified physically and intellectually to rear children, the diminishing birth rate in their homes stands as a testimony against them. They evidently covet the privileges but not the responsibilities of home life. We have too many well kept homes in our country without families. College graduates have been known to write dissertations on the peril of the falling birth rate and thus witness by their own example against themselves.

In spite of all the changes of the modern age, we still have the family as the basic unit of our American life. The old-fashioned farm and village home is gone with its customs and new fashions have arrived, but the family as a fellowship of parents and children remains. In spite of many advanced social theories, there is no known substitute for the Christian family. The changes in our modern mode of living can be kept under the control of Christian ideals if the personality idea is dominant over the property idea of the home. The home is a spiritual creation and may be a successful achievement in a humble cottage or a magnificent residence in an exclusive district. As Edgar Guest reminds us, "It takes a heap o' livin' in a house t' make it home."

A home may be established in an apartment or a bungalow, a flat or a duplex house, as the case may be. The home remains and is fundamentally a fellowship whatever the circumstances under which it exists. The circumstances should be conducive to this sacred fellowship of husband and wife, parents and children. Substandard housing must eventually pass from the scene of our city life, but the greater menace is low ideals of the nature and purpose of the home.

TOWARD DEMOCRACY

The most essential laboratory for the preservation of the democratic way of life is the American home. The presupposition of the modern home is that it too is a democracy, recognizing a balance of rights and duties, the validity of the principle, each for all and all for each. The state cannot guarantee a successful home but it encourages it by granting a license to two persons to enter into a solemn union for life. It is a life partne ship that is formed and as the vows are taken this id of permanence is brought out in the words, "till dea do us part." The home becomes the best place for t child to learn the democratic way of life and the co munity spirit. Without the democratic spirit in t home, where vital interests are shared for the good all, we cannot preserve our form of government. O whole political system is based on self-government, a this begins in the home. American individual liberty both state and home is subject to the general welfa Liberty under the control of the family is the beginni of our peculiar type of liberty under law.

The real problem of the state and family is the sam to get citizens and members to participate in the wo that has to be done, the lessons that have to be learne the choices and decisions that have to be made. A go definition of democracy would be a good definition the home: "For all to share in the opportunities a responsibilities of government, each to the extent of h ability. For all to share in the wealth and opportuni that society creates just to that extent that makes f the greatest total benefit—that is democracy."

The home is a sharing fellowship of parents a children, which makes for the life, liberty and happine of the individuals in the group and through them t development of the cultural life of the community. T importance of the home to the state is well stated l former President Hoover: "The unit of American li is the family and the home. It is the economic unit as well as the moral and spiritual unit. It is the beginnir of self-government. It is the throne of our highest ideal It is the source of the spiritual energy of our peopl For the perfection of this unit of our national life, w must bend all our material and scientific ingenuity. Fo the attainment of this end we must bend every energ of the government."

PERILS TO THE HOME

That we are not measuring up to our privilege a opportunity in our domestic life is apparent. The Ame ican home is threatened as never before. We have wo the war on all fronts, but at what a cost! The billio of dollars used up and property destroyed are appallin but no one can accurately compute the value of liv sacrificed and the moral and spiritual losses. War h always been accompanied by a moral letdown, by a ri ing tide of juvenile delinquency, by an increase in t divorce rate. This war has proved no exception, b on the other hand it has been the worst of all histo for its disastrous effects on marriage and the hom The separation of so many husbands and wives, t hasty marriages, the industrialization that has take women into factories and on the assembly lines have a made for a chaotic home life, with children as the chi victims.

We must remember that the children of today are t hope or despair of tomorrow. It has been estimate that one-third of firstborn children in Britain toda were born out of wedlock. Generally the rate has bee one in eight. The wartime divorce rate climbed to o in five. This divorce record, as Ernest Fremont Titt

s, "is surely nothing to feel complacent over; nor is ynicism concerning marriage that now appears in ittle fiction, drama and the conversation here in Jnited States. We need to wake up to the fact that lisintegration of the family is probably the surest most terrible of all signs of a decadent civilization."

CHILDREN ARE THE VICTIMS

spoke to the men of San Quentin prison at the day morning chapel service for Protestants. In talk- with the chaplain, the subject of why the boys were e came up. He hastily pulled a number of cards n his file and read the records. The vast majority of ls selected showed broken homes as the cause of the ible. The breakdown of society is due to broken nes, and freedom from crime can only be achieved right relations between parents and children. This ne opinion of J. Edgar Hoover, head of the Federal reau of Intelligence. Parents should make the proper e and training of their children the prime considera- n. They should sacrifice their own pleasures and plans the one goal—justice for the children.

The city of San Francisco was greatly shocked by a gedy that ruined two families and left fatherless ee children. A prominent physician was suspected of sconduct by his wife. The woman in the case served a nurse in the hospital where the doctor was a staff ysician. Her husband at the time was in the South cific serving his country. One day the doctor's wife de an appointment to see the nurse. They met in her at the corner of Geary and Leavenworth streets, here the physician's wife fired the fatal shot, which t the husband overseas a widower. A few hours after- ard the doctor disappeared and his body was discov- ed in his parked car near the seashore south of San rancisco, a suicide.

In all the columns of sensational news concerning this se, the major tragedy was overlooked and hardly more an mentioned—the plight of the children. Suppose eir welfare had been uppermost in the mind of the other as she made the fatal appointment with the urse, the families might be intact today. When people re bent upon pursuing a reckless course that will d in a broken home, let this one thought restrain em: the welfare of the children. Let this warning f Jesus be taken seriously today: "Whoso shall cause ne of these little ones that believe on me to stumble t is profitable for him that a great millstone should e hanged about his neck, and that he should be sunk in he depth of the sea."

WHAT IS MARRIAGE?

A Christian home may require careful management; t may make exacting demands; it may call for sacrifice nd struggle. But these are all necessary in any worth- while achievement. Such a blessing to our own country loes not come to us without making heavy demands. After all, marriage is not primarily for the satisfaction of two selfish individuals. It is a partnership for the highest service man and woman can render—furnishing the community with well born and well trained children who will become the citizens and leaders of tomorrow. That is the most valuable legacy a man and wife can leave—boys and girls who will grow to Christian maturity. Families should be planned and when a man and woman join hands and hearts and become conjoint personalities for that purpose, they are fulfilling the noblest design of God, who has made husband and wife one flesh. In the home or family fellowship the deepest needs of the persons concerned will be fulfilled so that marriage brings husband and wife together on the physical, mental, social and spiritual levels.

When parenthood comes to such a union it is indeed "a blessed event." They are drawn closer together by this common interest outside themselves. As children are welcomed their love is reborn. This family love creates the social unit of the Kingdom of God on earth. Jesus taught his disciples the Lord's Prayer, which is the transfiguration of family relationships. In family terms he pictures the kind of world he came to make with our help. No other word but brother best expresses the noblest relationship among races, classes and nations.

CHURCH AND HOME

Our Crusade for Christ must lead us into the home where we can render our best service and reap our richest rewards. We can make the wedding day and ceremony bright with Christ's presence, as was the wedding in Cana of Galilee. Back of the wedding, when two young people enter into this mystic experience of identification, we can help our youth in their social and recreational life. We can join forces with the public schools and colleges in the right kind of instruction for adolescents. We should always remember the rights of children in the home to emotional security and the proper instruction from parents about the origin of life, the nature and function of sex as an integral part of personality. The late 'teen age groups of the church should receive a regular course of instruction on the Christian ideals of love, courtship and marriage. Betrothal ceremonies for the home or church should be made available. Young parents should be included in the educational program of the local church.

The Christian church can today best save itself by saving the home, staying with the parents in their common undertaking till the nursery child becomes a well rounded Christian person. That will mean a better job than we are doing with and for young parents, but it must be done, can be done, and the doing of it will mean rich returns for the church. We should be giving courses of instruction for young married couples on home building, income budgeting, child training, life adjustments and personality problems. We can and must stop this rushing into hasty marriages and rushing out of them into the divorce courts, by adequate legislation with uniform divorce laws, but better still by the right kind of education for this supreme undertaking of achieving a Christian home.

A HOLY CRUSADE

Let us consecrate ourselves to this holy crusade. The best service we who are older can now render is to childhood and youth. For their sakes we will give, sacrifice and serve till our mission is accomplished. The

family life of today needs help as never before in view of the dangerous drifts of the modern age. The strains and stresses of the modern home are threatening its disintegration. There are some students of the domestic scene who say, Let the home as we have known it pass, and let the state take it over. But that will not satisfy the hunger of the human heart for love, companionship and parenthood. We must follow the more excellent way for the American and Christian home. What belongs to our homes by way of conveniences and comforts, techniques and devices, is not so important as the quality of the relationships between parents and children. The possession of a radio, an automobile, a frigidaire, beautiful furnishings, is not so important as the possession of a family spirit which moves each to give his best for the family and receive a return in kind. Happy indeed is such a home! "Of such is the kingdom of God."

Only love and loyalty can build such a home and sustain it through all the changing vicissitudes of life. In such a home the years do not dim the memory of the wedding day nor take the romance out of married life. Birthdays and anniversaries, no matter how they multiply, are always joyous occasions. All that is material about a home will wear out. The fashions will change and new inventions will take the place of old, but from the first glow of falling in love by which God joins two lives into one, the flame may be always kept burning.

The night has a thousand eyes,
And the day but one;
Yet the light of the bright world dies,
With the dying sun.

The mind has a thousand eyes,
And the heart but one;
Yet the light of the whole world dies,
When love is done.

JUST as good homes give good citizens to society, broken homes frequently give society human derelicts and criminals. The love which binds the family together diffuses throughout the world and brings to fulfillment the ideal of the brotherhood of man. The selfishness and lack of love which destroy the home spread desolation among mankind. Parental love and parental authority are prime forces toward good citizenship and we must cherish and preserve them.

J. EDGAR HOOVER.

THERE is only one subject of really fundamental importance at the present moment, and that is the atomic bomb; for the issue is that of survival, to which all others are secondary. If we do not survive, there is no use discussing what we are going to do with our lives.

ROBERT M. HUTCHINS.

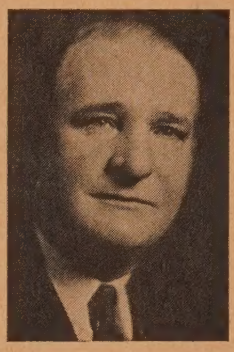
THE TRUE relation to Jesus is to be taken possession of by him. Christian piety is valuable only so far as it means the surrender of our will to his.

ALBERT SCHWEITZER.

The Significance of Pentecost

By THOMAS ANDERSON

ONE is entirely safe in saying that the day of t Lord's resurrection is the most important day Christian history. His resurrection is the foundation which Christian faith rests. Without it the Christi religion would be little more than a system of eth without dynamic enough for effective employment. By his ing from the dead Christian became alive and has remain a warm, vibrant, living thi the center of hope and the of multitudes in every age si that memorable morning outs Jerusalem's wall.



In considering other days importance in Christian hist it seems that the day of next portance bears the Greek na Pentecost. That name was gi the day because it was the "fiftieth" day after the res rection that the occurrences took place in the room Jerusalem, setting the day apart in a very spe manner.

THE DAWN OF COURAGE

There frightened men who were in hiding—for t were afraid—suddenly became bold and courageous, much so that they left their hiding places and w out unafraid to speak in defense of Jesus, even thou they knew it might mean death for them. They kn that the authorities wanted to stamp out the last v tiges of the Nazarene and his ideologies, but they w forth to advocate his policies and his beliefs anyw Something happened there on that fiftieth day to cha ordinary peasant folk, fishermen, artisans, unlette men into such orators as made the people stand in s prise and wonder. Plain folk, despairing a few ho before, lost their plainness, became people of shin faces and buoyant spirits.

On whatever day a person is transformed from cri ing fear to boldness in a good cause, a great thing occurred. It is a day of significance when that cha to boldness and courage is in behalf of human good, enlargement of righteousness and the advancement the Kingdom of God among men. That is what ma Pentecost so significant. On that day men became b in behalf of the things of God and Christ.

Then again, on that day men who had never ac on their own initiative began to assert themselves persons. Until that time they had found their guida and inspiration from outside themselves. Now so thing happened to enable them to find that inspirat and guidance from within. From dependent, fear men they were changed to independent-thinking, cou geous men destined to turn the world upside down.

Whenever men and women are enabled to find gu

and inspiration within themselves, a great thing been done for life and for God. It is unfortunately that many religious bodies have kept men under vard controls rather than developing inward re- ces. This has been done through creeds and rules discipline. One of the reasons some of our churches not have ironclad creeds, rules and discipline is be- se of the importance of having people act from nin. It is our objective to change men and women n those dependent on outward guidance to those sessing inward compulsions that they may have free- a to think and act as people, not dependent on a sical, or written, or institutional presence.

t was on the Day of Pentecost that men began to iate action. It was on that day that human inertia s overcome through a welling up within human irts of a desire to do things so great and challenging t fear was driven out and courage was enthroned.

These two things, human inertia and lack of courage are they not the greatest of all curses on our indi- lual lives? Are they not the chief reasons for the many happy situations in our society? Is not the difficulty of tting ourselves and others under way in behalf of eded reforms one of the most troublesome situations et by those who want to see a better community, a tter nation and a better world? Many persons, fear- l of failure, so often do not begin at all—afraid per- ps of being called crackpots or idealists. Often, be- use of these fears, ideas with possibilities for meeting need or correcting a condition are never presented or llowed through.

Hell did well for itself when these two elements were nt forth into the world. Well, they were mastered iat day in Jerusalem, and it was therefore, a great ay indeed.

SPIRITUAL RESURRECTION

It may be that we are wrong in referring to Pente- ost as the second most important day of Christian his- ory. On the day of the resurrection of Jesus a physical rave was overcome. But on Pentecost a spiritual grave as opened and a resurrection occurred of vast impor- ance. It was a resurrection of enthusiasm and courage nd purpose and initiative and determination.

How many hearts are burial places! How many souls re graves where initiative and courage and enthusiasm nd splendid ideas and worthy purposes lie wrapped in nen and spices, with a stone against the door! Of ourse, Christianity seeks to roll the stone away from ose graves of the spirit and allow the dead courage to ve, thus permitting entombed ideas to function and ie cold bodies of enthusiasm for God's purposes and Christ's causes to become warm, living realities.

It does not seem that we need to concern ourselves nduly, as many do, about the kind of resurrection after ur physical bodies have ceased to function. We are as- ured that God will see to that. Christ is "the first ruits of all who sleep and as in Adam all die, so in Christ shall all be made alive." Thus, we are assured bout that day to come when physical death arrives for s. When our physical bodies die we can do nothing bout it anyway. No matter how hard we try, we can effect nothing in relation to any physical grave—but we can do something about the burial places in our hearts!

Indeed, the honor we shall have in that high day of our future will be determined by our ability to roll away the stone from the graves in our spirits now, take the wrappings off our enthusiasm for God's purposes and Christ's causes, release our courage, unshackle our initiative, overcome our inertia and go forth into the garden after the manner of our Lord to be seen and known of men as one who is not dead in heart but alive and vibrant in spirit.

And we have a garden to go forth in, if you please. It is the garden of the world, and garden it is. It is weed-grown and rock-strewn, with spots of ugliness and places entirely unproductive, but a garden nevertheless where delightful flowers of character have been growing, and will be grown.

A USELESS DEBATE

The ones who described the happenings of the Day of Pentecost said: "There was a noise like a wind blowing and an appearance like tongues of fire upon the heads of the people in the room." Now it has been debated whether that was an actual physical and literal experience or whether it was a spiritual awakening described in those terms by the imaginative minds of the oriental people who set the story down. That debate has riven the church asunder and caused strange doctrines to be founded and peculiar and fanatical cults to be formed.

It is not my intention to debate this today. It is unimportant. The fact that it was or was not a physical sound they heard, or a physical fire they saw, is incidental. While straining at that gnat of religion many have swallowed camels of social wrong, political debauchery, economic chicanery and commercial exploitation. Our concern is, how can we have something happen to us which will redeem us from inertia and renew our courage and give us the experience of a resurrection of our enthusiasm and lift our good ideas from the graves in our hearts?

What practical steps can we take to become people like Peter, once a coward denying his Lord, but now a brave undaunted man, going out to say: "Ye men of Israel, hear these words: Jesus, a man of God, ye have taken and by wicked hands have crucified and slain"? Then he went on, that blessed man, to tell them of their stupidities and their foolishness in refusing Christ and his way and to say to them finally: "Therefore, let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

PENTECOST—IN US

How can *we* get that way? O the unhappy memory of the time when we were asked by the Spirit to stand for Christ's way in respect to human relations—and we compromised! We have a chance to call the turn on the exploiters, but, unlike Peter, we soften our words and betray our Christ because someone may not be available to us when we want a position or seek some favor for ourselves or for a friend. How often, unlike Peter, we

ask, "Isn't this right?" when we, having been taught of God, should for humanity's sake say, "Let all the house of life know assuredly this is right."

We are asked to identify ourselves with the church or with a movement of social or political reform and then we, God forgive us! begin to count the cost and wonder what others will think of us or say about us. Well, those men didn't care what people said or what it would cost. They had something good, and they knew it, and they poured themselves into it with abandon. They died for it, but in that dying they found eternal life for their souls and undying immortality for their names and deeds.

I have little expectation of any miracle occurring to endue us with power to overcome our inertia and act courageously, but there are several ways we can move to effect these resurrections from the graves in our hearts. We can act to have a Pentecost of our very own to the glory of God and our honorable resurrection in that final day. These ways are suggested in the experiences leading up to that day. A great event, to be understood and reproduced, must be seen against the background of preceding occurrences. Pentecost was a result of many things.

CREATIVE CONVERSATION

First, those men were together in that room for ten days before the occasion. I am certain they did not sit there in pious poses, with folded hands, waiting for something to happen. They talked with each other. I feel sure that some of the power coming to them was generated through those days of talking together. Not all the power came down from heaven; some of it came upon them through the sharing of their thoughts. That is consistent with experience. Disraeli once said: "Give me a man who is weak and I will help him become strong through letting him talk and through talking with him."

It has been said there are three levels of conversation, the lowest level of which is about things. The next level is about people. The next and highest is about ideas.

There were various kinds of men in that ten-day conversation. Some were wholly interested in the things of material worth they could obtain through their loyalties. Those who made things the objective of their talk contributed little to the power and courage and initiative of the others. It is ever so. It is in making our conversation on this level of things that we often defraud ourselves and others of needed power and effectiveness.

Others wanted to talk about people and doubtless did. They would have berated Caiaphas and Annas and Pilate. They would have talked of the ones who had done wrong and injured Jesus and brought their hopes crashing to the ground. Doubtless one or more asserted, to the weakening of the power of the group, that people can't be trusted, that people are hopeless, and that human nature cannot be changed. Then, in order to support their contentions, they would tell of one or two who had failed in some way, all the time forgetting others who had not failed. What a way to prevent power and courage and enthusiasm from being ge erated!

THE DYNAMISM OF IDEAS

Some were there who talked about ideas. Some pu that ten-day period of conversation on the highest lev and in doing so generated power in themselves an others. Bishop Vincent said: "Ideas are the factors th lift civilization. They create revolutions. There is mo dynamite in an idea than in many bombs." W. M Paxton declared: "If you want to change a weaklin into a strong man by releasing the power that is in hin talk ideas to him. If you continue long enough, the will take hold of him with hooks of steel."

Those men talked about ideas, and what magnificer ideas they were! One was that God was not an im placable judge, angry with men and concerned abou only one group or tribe or nation; but that he was lik a good and forgiving and understanding father, em bracing the whole of mankind of every race and clim in his love. They had gained that idea from Jesus. I their suffering as a result of his tragic death they ha forgotten it, but now it came back to them and endue them with new power, as it has everyone who has eve really comprehended it. That Jesus-given idea is easil the greatest single idea, the most power-creating one ever held in any mind or employed in any conversation

Another idea they talked about was that by love an kindness the world could be won to good and peac and brotherhood. What a revolutionary idea that was and is! Some still think it is only a theory, but it isn't its time will come some day.

Another idea those people had, and concerning whic they talked, was that cleansing of them from their sin of commission and omission was available to them through Jesus and his achievements on the cross, an that through him they had been made safe for eternity

Do we lack power because in our conversation thes and their related ideas are not the matters talked about How long has it been since we lifted ourselves an others up from the level of things and people to th level of social and divine ideas? Perhaps the cause o much of our lack of enthusiasm, of power and courage and our failure to effect a Pentecost in our persona lives and in our homes and elsewhere, lies right here Let us think about this. There are some great ideas i the world which will give us power over things an power to help people. If we will let them, they will rol the stone away from the graves in our hearts.

CLEOPAS OF THE 'BURNING HEART'

In that Pentecostal room there was one particula man whose name was Cleopas. He was the one, yo remember, who came back to Jerusalem from Emmaus with his unnamed companion, saying: "Did not ou hearts burn within us as he talked with us by the way?" Perhaps Cleopas with his "burning heart" was on largely responsible for the change in Peter and th others. That was a change so great that the record says "The people were amazed, saying to one another 'What meaneth this?' "

It is utterly amazing what one man or woman can d to effect or prevent a Pentecost. In our day we hav

to depend so much on group action. We depend anization. So much of our energy is spent in look- r people who already think as we do, so that all not have to work alone.

opas set a pattern for us. He did not try to find whose hearts were already on fire with a great ood quality. He turned a discouraged group into pany of men with such a flame in them that it out of the room onto the balcony to shine with rilliance that for twenty centuries millions have amazed saying, "What meaneth this?"

ten we despair because we are but one, but with and the ideas of his Christ each person becomes a tude. One of the great things about effecting a ecost for the soul through employment of the ideas sus is that one need not have the endorsement of ty, or assignment of a religion. A man's endorse- is his own heart burning with the greatness of s love; the wonder of the ministry of Jesus and ssurance that there is a life beyond.

THE RELIGION OF JESUS

ow God and Christ must love that man Cleopas, went into that unhappy, despondent group and ed power to come up in them and upon them! Do have that kind of burning heart? Did you have it and has it died out in you? If you do not have it, f you had it once and want it again, I know how can obtain it. That way is to cut straight through religion about Jesus to the religion of Jesus, even ctly to Jesus himself.

low does one cut through the religion about Jesus he religion of Jesus? It is simple, since the religion Jesus in its essence consists of three principal things. e first is that God is good. The second is that the ctice of love and kindness is the sum of human duty. e third is that all values are to be determined by extent they benefit mankind without regard to ether those benefited are white or black, wise or lish, rich or poor.

When one lays aside all the interpretations and steries built up about Jesus and the host of rules and inances and regulations and opinions accumulated his name and exposes himself to these three things, has come into the fellowship of Jesus, and he will "My heart burned within me as I went with these ngs of Christ in the way." Then power will come!

It is to make men and women of the burning heart, at many of our churches have cut through the ac- mulated creeds and rules and practices and mysteries the religious world and urge a simple set of beliefs the goodness of God; the duty of love and kindness d the worth of all men. That men and women may come as Cleopas, those churches do not insist that all ople look to find Christ in the same place and the me way. If allowed to be individuals some will find n on a road; others in a book; others in a church; hers in a group; others in a process for social good; ll others on a cross or in a ritual or even an ancient eed. The need is that men and women shall be free find the experience of the burning heart and then honored for its possession, even though it was discovered in places and ways utterly different from those known by others in their own land or their own inheritances.

Pentecost was significant, indeed, because power came to men enabling them to master inertia, to overcome fear and to know a resurrection of enthusiasm and courage in their hearts. Such a Pentecost is available to us now. Seek help to achieve it. Seek that help in and through a church where its people have cut through the religion about Jesus to the religion of Jesus. Seek it where men and women walk and talk together on the high level of divine and sacred ideas, both new and old, ideas challenging and power-generating. Seek these things and one day power will come to you; power to live enthusiastically and to give yourself to Christ's cause with such abandon that your soul will live with honor in God's presence and your name will live long and honorably in the world.

Stones Without Meaning

A Memorial Day Sermon

By MARSHALL WINGFIELD

When your children ask their fathers in time to come, saying, What mean ye by these stones? Then ye shall answer them . . . Joshua 4:6-7.

THAT pile of stones at the crossing of the Jordan was to be "for a memorial unto the children of Israel forever," testifying that their fathers passed through the flood. On this Memorial Day, the stones which mark the graves of the American war dead around the world could be—if we willed it so—for a memorial unto the children of America, testifying that their fathers did not pass through the flood of war in vain. But I think we would all agree that the outlook for such a memorial is dimming with every passing day—if the reports of the conferences of statesmen as given by the radio and the newspapers are correct. The imperiled future seems to be calling in vain, though it is calling with the poignantly eloquent voice of a million crosses—

Calling for faithful prophets and seers to
rise up and prophesy—
To kindle a fading vision afresh lest a
visionless people die.

What mean ye by these stones—these little white crosses and Stars of David at Iwo Jima, at Cassino, at Okinawa and on the Normandie beaches where death knew no distinction? Nothing, exactly nothing, where the hate-mongering Bilbos, Eastlands and Rankins hide behind the protecting cloak of Congressional immu-

nity to stir up racial prejudices by repeating the master-race shibboleths of the nazis. These are the men who contradicted our military leaders and called America's Negro soldiers "dismal failures," so eager were they to revile their fellow countrymen because of the color of their skins. These are the kind of Americans, God save the mark! who would make the gravestones set up around the world, stones without meaning. Under the guise of saving the South from racial mongrelization, such Dixie demagogues as these are mongrelizing the Bill of Rights with *Mein Kampf*. By playing upon ignorance and fear, such men as these stay the chariot wheels of the "new world a-coming" which would give to man "the security that assures freedom and the freedom that assures security." The *Southern Patriot* has done well to point out that determined, organized democracy, and not cirrhosis of the liver and cancer of the mouth, will suffice to save the South from fuehrer demagogues and future pre-dawn "putsches" into state capitols by K.K.K. storm troopers.

THE SPIRIT OF AMERICA

The millions of gravestones across the earth need not be stones without meaning. They may be made meaningful and mighty if the true spirit of America will rise up and assert itself wherever men say by their actions that a matter of pigmentation makes one less than a man. The gravestones of Americans may be as significant in the Southland as anywhere else in America, if enough of us follow the example of the 1946 Georgia Baptist Convention, representing 600,000 white Georgians, which declared: "That all Christian people of Georgia, particularly Baptists, speak forth with every ounce of energy, by word, deed and thought, against the so-called patriotic groups which have so recently found birth upon the soil of our Southland, which same groups are but counterpart of nazi hate groups, preaching a so-called race superiority, which is neither American nor Christian. That we hereby proclaim our traditional stand that every man has the same right to participate in the blessings of our American way of life, and that no man shall be discriminated against because of race, creed or color." There speaks the true spirit of America, the spirit of our founding fathers.

What mean ye by these stones? Nothing, exactly nothing, if bigoted men and red-baiting newspapers are to be permitted to destroy all socially minded citizens by their witch hunts and heresy trials. One does not have to be a King Solomon to see that such a course has actually begun. Does he point out the handicaps which twelve million people face merely because of their color? Kill his influence by branding him a communist. Does he speak out against the demagogues whose malignant and cirrhotic attacks upon the body politic are destroying democracy? Drown his voice by yelling, "Red!" Does he say that America must not disregard her international responsibilities nor mold her policy along exclusive national lines? Beat him down by crying, "Marxist!" Does he show any of the spirit of a true liberal? Then dip the brush in the tar pot and smear him with the epithet "fellow-traveler!" S methods are the only weapons for people who hav logical arguments; and it is becoming increasingly that in the coming years such methods of attack socially minded men will be the rule and not the ex tion.

WEAPONS FOR PEOPLE WITHOUT ARGUMEN

What mean ye by these stones? Nothing, if refuse to acknowledge the futility of competitive a ments. If there ever was a time when great armam made a nation strong, that time has passed. The at bomb has made great armies, navies and armam as obsolete as the coalscuttle bonnet and the hoops General H. C. Holdridge says we are headed for situation dreaded by our founding fathers—mili domination of the civilian population . . . in the n of national security. . . . Cavalry was obsolete in 1 yet it was not abolished until 1946. The army lea purged General Mitchell and his concept of air p and committed America to action, in advance, with old mass armies of World War I. . . . These lea are now committing a like blunder for World Wa by reverting to the techniques of World War I, spite the fact that the atom bomb and other wea of terror render obsolete all previous military t niques. . . . We are being sold a bill of goods of 'nat security' . . . and when we open the package we find that we have bought not security but militar not freedom but annihilation."

Not only has the atomic bomb made old war t niques obsolete; it has made modern man obsolet Norman Cousins has told us. If man cannot now es lish government on a world level, then, as Co says, he must unburden himself from civiliza smash everything relating to science and revert to primitive society of twelve thousand years ago.

PROFITS—AND THE ATOMIC THREAT

What mean ye by these stones? Nothing, if c vinistic, isolationist-minded men are permitted to p larize the idea that America's prosperity does depend upon the world's prosperity. The work o moving trade barriers to make possible the world t so essential to world peace, is being sabotaged by pr hungry congressmen of both major parties. A de mined effort is being made to place crippling rese tions on American membership in the Internati Trade Organization now in process of formation the effort succeeds and our international responsibil are disregarded, the debacle of a quarter-century will very likely be repeated, and the world's best ch to banish want and war will have been destroyed, by her selfishness America will become, to paraph Wordsworth:

> A fen
> Of stagnant waters: altar, sword, and pen,
> Fireside, the heroic wealth of hall and bower,
> Have forfeited their ancient . . . dower
> We are selfish men.

What mean ye by these stones? Nothing, if we sent to suggestions which would parcel out the w

heres of influence—American, Soviet or British. reate a Western bloc of nations under Anglo- ican leadership to offset an Eastern bloc of nations : Russian leadership, will split the world in two nake war inevitable. It would seem that such a ect of war would give men pause, unless judgment vholly fled to brutish beasts and men have lost reason. One of our chaplains has related this ex- nce from World War II: "There were 1,200 men outfit on one occasion and only 170 of them were to walk back. All the rest were killed or wounded 5 of them killed. It is a terrific experience to be ie fifth or sixth wave of a landing party and see irst wave go ashore and every one of them mowed n by machine gun fire." Yes, it is a terrific experi- , but it is child's play compared with what will en in World War III, if we permit that war to . A highly placed army officer says that in the war, waged with atomic weapons, the casualties be twenty-five million on the first day.

n a recent issue of the *Saturday Review of Litera-* , Clifton Fadiman suggests that if we do not now the peace, the race is doomed to pass into an era espair as planetary wars shiver and crack the earth's skin and paralysis of the moral sense lets mankind into new and unimaginable barbarisms. "Decline fall will be the order of the day and night. New osophies of violence and despair will be contrived, the old nihilisms will be resurrected, in a world t is conditioned to believe in nothing but Force, not ng that Force is merely Nothing, organized visibly audibly for the purpose of purposeless destruction." we consider this soul-harrowing picture of a world the throes of atomic war, it is not hard to believe t Professor Montague speaks truly when he says in *Belief Unbound* that "The sharpest issue in the rld today is whether what we care for most is at the rcy of what we care for least."

BACK TO THE OLD ILLUSIONS

What mean ye by these stones? Nothing, unless we e learned something from the colossal destruction ich makes it worth while for us to go on. In Noel ward's *Post Mortem,* John comes back from the rld of the shell-shocked to the world from which he gone out, in his idealism, to make safe for decency. tells his mother that he has come back to find out ething, and to this she bitterly replies: "There's hing worth finding out." Says John: "Listen, Mom, understand really. It's just because you are tired t you're finding it hard to be brave. I felt like that en enough at the front. The effort to be made seemed big for one's strength. But it wasn't too big once got started. I know about war—a bitter and cruel owledge with horror upon horror. I know the few ments of gallant beauty in it are not enough even to asure against the hideous ages of suffering. I know ut war and now I must know about peace. And you st steel your heart and let me go and see whether losing so much we have gained anything, or whether vas all blind futility, as Perry said it was. I must w whether the ones who came home have slipped back into the old illusions, smug in false security, blotting out memory with their threadbare Christian legend, or whether they've had the courage to strike out for something different: I must know for myself. It's the urge inside me that's carved this brief moment out of Time. You *do* understand, don't you?" To this, John's mother responds: "Yes, dear, I understand too well." And then, when John makes it clear that he doesn't propose to stay in this world, his mother says: "Tell me something, could you have stayed if things had been worth it?" "I think so," he answered slowly. "You are going willingly?" she asked. And, as some would answer today, John answered, "Yes."

I can think of no more arresting lines than these, with the possible exception of a suggestion by N. H. Partridge, in the London *News-Chronicle,* that a child is already born "who will be the last survivor of Europe, which . . . will have become within this century a vast radioactive desert, entirely devoid of human life."

WHAT CAN WE DO ABOUT IT?

What mean ye by these stones? Nothing, if the world around them is still to be organized and interpreted in terms of walls. Everything, if the life of the world is to be reorganized and reinterpreted in terms of highways. "I am the Way," said life's greatest interpreter who came to pull down partitions and bring men together. His religion endures because it is a way and not a wall. Ethelyn M. Hartwich preaches a great sermon in these four lines:

> Great roads the Romans built that men might meet,
> And walls to keep strong men apart, secure.
> New centuries have gone, and in defeat
> The walls are fallen, but the roads endure.

A proper close for most sermons is to ask, "What can be done about it?" So I ask here, What can we do to give meaning to the gravestones which dot the world? And in answering that question, I can do no better than to quote the words with which Paul Hutchinson brings *The New Leviathan* to a close: "I believe that the time has come when the church must take with new seriousness its responsibility to act as monitor to the state concerning the requirements of the moral law. Here, most of all, is the point at which the Church needs to recapture its prophetic fire and its prophetic significance. . . . Little is to be gained by exhorting the church to regain its prophetic function. The fire of true prophecy will begin to burn again only when the church awakens to a realization that it is involved in such a crisis as threatens its whole future. Prophecy arises out of crisis. . . . The crisis can be counted on to follow if ever the church tells the state that it must obey the moral law—provided, of course, that it does so in such a way that the state, with its insatiable itch for power, knows that the church means what it says."

THE atomic bomb is here to stay; the one question is whether we human beings are here to stay, too.

HARRY EMERSON FOSDICK.

A Code for Olympus

By LYNN HAROLD HOUGH

Thou hast made him but little lower than God. Psalm 8:5.

ACCORDING to the famous old myth, Prometheus was fastened to the rock after he had brought fire from heaven for the benefit of men. Zeus on Olympus did not understand the moral responsibility involved in the creation of humanity. Prometheus on his rock gored by the vulture had a code which was better than the code of Olympus. He had a code which ought to have been the code of Olympus.

The problem of God's moral responsibility in making man is a theological question which has not received sufficient investigation. And it is a question which turns out to have very practical and urgent ethical implications.

Religious thought tends to swing between two extremes. On the one hand there is the deistic assertion of the absent God and the self-sufficient man. On the other there is the assertion of the absolute God and the debased man. According to the first, man can get along very well without God. According to the second, man has no rights which God is bound to recognize. Clearly each extreme position is unsatisfactory. Man is guilty of the utmost folly when he thinks that he can solve the problems of life without God. And only a pseudo-piety and a pseudo-humility can suppose that creation itself involves no moral responsibility; that God is under no moral compulsion in respect to the creatures whom he has made. It was this sense of the moral responsibility of the Creator which caused Horace Bushnell to say that God is no better than he ought to be.

GOD'S RIGHTS—AND MAN'S

The extreme assertion of the rights of man is, of course, likely to lead to a denial of the essential rights of God. And this leads to such an assertion of the rights of God that man is left with no rights at all. This is precisely what has happened with some of the extreme forms of neo-orthodoxy. Nineteenth century liberalism in its most uncritical forms led to positions which came perilously near to driving God out of the universe. A reaction was inevitable, and the vast human debacle has made the reaction more dramatic and extreme. This great movement Godward at its best is just a restoration of sanity to human thinking. But in the extreme forms of which we have just spoken it brings menacing dangers of its own. When we speak of man as foredoomed in the divine plan, foredoomed at the very moment of his creation, we have thrust a sword into the very heart of sound ethics. If God has created man so that inevitably he must go wrong, then God himself is the chief sinner and the word of Om Khayyám becomes relevant: "Man's forgiveness g —and *take.*"

The question of the source of evil is difficult enou But it may easily seem to be more difficult than it Our Lord himself spoke the final word in this matt "What comes out of a man is what defiles a man. from within out of the heart of man come—" and t follows a list of evils which have brought shame human life. "There is nothing outside a man wh by going into him can defile him," declares Jesus entirely unmistakable words. Life is not someth forced upon a man. It is something which he origina Man himself is an architect of fate. He can cre good. He can create evil. When a man dies there n be in the world a good which would never have exis had he not lived. When a man dies there may be an e in the world which would never have existed had he lived. The source of the wrong which actually defile man is in the secret central place of his own life wh purposes are created and acts are born.

LIFE IN THE FLESH

The question of man's structural quality assu particularly difficult form when we attempt to und stand the meaning of life in the flesh. The dark side the picture is set forth tragically enough in the ca logue of fleshly activities given by St. Paul in Epistle to the Galatians: "Now the works of the fl (*sarkos*) are plain: immorality, impurity, licentio ness, idolatry, sorcery, enmity, strife, jealousy, ang selfishness, dissention, party spirit, envy, drunkenn carousing and the like." But this is not the whole sto In the prologue of the Fourth Gospel we read: "A the word became flesh." (*sarx*). In these sentences b about the same Greek word we have the paradox the flesh. It is bad enough to connect itself with all evils which Paul condemns. It is good enough to the vehicle of the incarnate life of the Son of God.

The questions inevitably arise: When is it ev When is it good? And the answer throws a flood light on the whole matter. The answer is this— flesh according to the divine purpose is good enough be the basis for the incarnation. The flesh when n used through man's bad decision becomes the inst ment of all wickedness. It is most significant that wh Jesus specifies the evil coming from man's own in life he moves in precisely the same regions as the ca logue of Paul. "For out of the heart come evil thoug murder, adultery, fornication, theft, false witn slander." The sins of the flesh, it is clear, are m possible by man's evil choices. From the creation sto on, the witness of the Scriptures is clear enough. M is created in God's image. God saw everything he m made, including man. "And, behold, it was very goo The eighth psalm is joyously lyrical about man m but little lower than God. The structure of ma nature is good. Only when his nature is defiled by e choices does it bring forth evil deeds. The Creator m man in full exercise of the loftiest moral responsibili He did not make him for evil. He made him for go

final testimony to the essential structural good- is nature according to the divine purpose is the ion. The Word became flesh.

EVIL AND SIN

results of these manifold wrong choices of les of men have, to be sure, complicated the natter. There is a vast amount of wrong in the or which no individual is responsible. And here inction which Professor Olin A. Curtis used upon in his powerful way is important. This istinction between evil and sin. Evil is the vast of wrong all about a man which he has not and which he has not chosen. Sin is that wrong a man has deliberately chosen knowing what he t. To quote a phrase which John Wesley used of his uncanny flashes of profound insight, sin untary violation of known law." Evil is wrong ich the individual is not responsible. Sin is the ible choice of evil. And when the individual izes the strange duality of life—the network of d the network of good—he must decide what he about it. Will he decide to cast his vote for or the evil he finds in the world? Will he decide his vote for or against the good which he finds world? In this choice he comes to have a respon- elation to the world in which he finds himself. is choice is the uncoerced act of his own free self. grace of God is, of course, active everywhere. on is an act of God. Providence is a perpetual God. The inner pressure a man's soul feels d what he knows to be good, and away from what he knows to be evil, has the energy of the immediate presence of God in it. The power which maintains the equilibrium in a man's soul so that he is not overwhelmed by evil expresses the constant activity of God. Freedom itself is the supreme act of the sovereignty of God. There is no room for Pelagian self-confidence and Pelagian self-assurance. Man is perpetually the creature of the divine grace. But the man himself must decide. Under the great sovereignty he has an authentic freedom. And it is the very character of God—his own supreme moral excellence—which makes this treatment of man inevitable. The God we meet in the Old Testament and the New assumes the full moral responsibility of creation.

Because Olympus had no such code, the Greek religion died. Because High Heaven had such a code, Christianity went forth conquering and to conquer.

GOD'S MORAL STRATEGY

But the matter goes farther than this. Prometheus pitied men because of their weakness and impotence. The God whose face we see in the face of Jesus Christ loves men in spite of their sin. It is the supreme moral strategy of High Heaven to suffer for the unworthy. And here is a principle of vicarious splendor which Olympus never knew. "What can be done for men when they become unworthy of the benediction of creation and unworthy of the constant acts of Providence?" This is the question which came to the One who dwells in eternity—above the thought of men. And the final and adequate and almost unbelievable answer came: "God in Christ can suffer for men and can die for them

A Pastoral Prayer

By RUFUS ANSLEY

MIGHTY GOD, our Heavenly Father, unto whom all hearts are open, all desires known, and whom no secrets are hid, take now the veil from nsincerities and enable us to worship in spirit and uth.

ant us the gift of genuine grief for our many ings; may we see with sobering clarity the hid- ess of all sin and be shocked into sincere repen- by recognizing sin in our own lives. Forgive us, eseech Thee, for making liabilities of our assets or not making assets of our liabilities. Forgive us, od, for not expecting any great things of Thee f ourselves, for consigning our dreams to pre- re graves and for allowing our legacy of childlike er to slip through our fingers. Mercifully grant rdon for our uncertainty concerning Thy existence Thy love for us; for our rushing to and fro in ic self-importance; for our intolerance, pride and aritableness. May we now confront Thy holiness ave restored unto us the peace that the world can er give nor take away.

Our Father, as we wait in expectancy for the coming of Thy Holy Spirit, satisfy with reassurances our hunger for identification with Thee and with the whole family of men. We hold before Thee every loved one, near and afar. We remember our dead and all who grieve for them. Drop Thy dews of quietness upon their anguish. May they have faith for their healing. We hold up before Thee, O Lord, all sorts and conditions of men: the bewildered, the lost; the lonely, the old; the anxious, the impatient young; the childless mothers and the crippled children; those burdened with guilt and the company of the faithful. O Thou who dost send Thy rain on the just and the unjust, hear our prayer for all sorts and conditions of men.

And now, O Lord, pour out upon us, in this hour and in this place, the power of Thy Holy Spirit. Grant that a word of God may be spoken here and that we may hearken to the voice. Hallowed be Thy name on earth as it is in heaven; Thy Kingdom come on earth as it is in heaven; Thy will be done on earth as it is in heaven. Amen.

upon the cross." The strategy of the suffering God is the last word of the Divine to the Human.

But even here man is not overwhelmed. He is not condemned by an inverted fatalism to an inevitable choice of response to the last and greatest word of God. He must choose. He may say "Yes" to the cross. He may say "No" to the cross. That is his final freedom. That is the last human sovereignty under the sovereignty of God. The ultimate will wills man's final freedom in this last hour of destiny.

I have called this study "A Code for Olympus." Actually the positions the Christian religion has reached are beyond the thought of Olympus. But they set forth the final solution of the problems Olympus was never able to meet. Once and again Euripides is better because his gods are not great enough or good enough to answer his questions. He wants a greater code for a greater Olympus. That code which is reinforced in classical Greek is found in page after page of the Greek of the New Testament. And so the word which Athens could not discover is uttered triumphantly in Jerusalem.

And So God Made Mothers

By VICTOR M. RHEIN

THERE is an old Yiddish proverb which says that God could not be everywhere, so he made mothers. This old proverb has merely put into words what men and women have always felt. It expresses an eternal principle.

Not long ago a college professor asked a class of six hundred students what they considered to be the most beautiful word in the English language. Four hundred and five of the students said the most beautiful word in the English language is "Mother." Eighty-two others said "Home," which is an additional tribute to mother, who is the chief home-maker.

A day in our Christian calendar has been set aside as an occasion to honor mothers. The fact is, however, that at the same time we honor mother we do credit to ourselves. For we have come to see that Victor Hugo was never more right than when he said that a civilization is judged by the place it gives the mother and child. In doing honor to motherhood we show the caliber of our civilization.

An excellent illustration of what we are saying may be seen in the contrast between the position of mother in the Christian concept and in that of paganism. An article in one of our newspapers a few years ago was headlined with these words, "Reich honors mothers." The reader's first thought was that there was gr in the Reich a sense of human values that had been missing. But as one read further, he disc that it was "prolific mothers" who were receivi commendation of the Reich. These prolific m were the ones who had produced the most c fodder for the nazi army. In the ceremonies ho German mothers, the speechmakers challenged G girls "not to shirk their natural duty." And w they fulfilled their natural duty in wedlock or it made no difference to the state philosophers. led to ask if this honors mothers. Does it not degrade the finest impulses of motherhood? The emphasized the biological functions of motherh the disparagement of the other qualities which guish it in the human realm.

MOTHERS IN THE PLACE OF GOD

Let us come closer to our topic in attempti understand the God-given role which mothers form. God made mothers because he could n everywhere.

In the first place, there is in the heart of moth expression of an eternal principle that the road t is the way of self-sacrifice. This principle is at the of Christianity. God gave us new life in the sacrifice of Jesus of Nazareth. Jesus captured an e principle and personalized it by his own gift of life the cross. If a man would save his life he shall s lose it; but if he would lose his life for some greater than himself he shall find life. This has b the heart of motherhood for millenniums. A mother has always known that she achieves her f ment in her progeny. It was the fact that self-sac is at the heart of motherhood that caused Lewis M ford in his *Faith of Living* to suggest that all m are born Christians.

The mother who bore us laid down her life to gi life. Only a mother knows the strange feeling o and expectancy which struggles in her heart durin hours of agony attendant to birth. It is an old but figure—her going down to that mysterious s which is both the river of life and the river of d As she approaches its shores, she does not know wh the ferryman will carry her across to that unk land on the other side or whether he will brin of that unknown land a new life and lay it in her No man is capable of understanding the heart woman at this point. It is the eternal mystery v remains ever locked in the heart of a mother. B all know with Paul that we were bought with a That price was the sacrifice of our mother.

A MOTHER'S 'TRAVAIL' CONTINUOUS

But these mothers have not completed their given role when they have performed their biol function. Their travail has only begun. Daily a m lays down her life for her child. Sometimes ther dramatic instances of it. The ancient city of Po was destroyed by a volcano. In one of the excava a number of years ago, the skeleton of a little in child was found in the skeleton arms of its m

...e ring on the finger of the mother there is ... that she was of a noble family. She had chances ...e as others had. But she seems to have gone ... rescue her helpless son. Through the centuries ... her's arms have encompassed the child she died ... There is in those two lava-covered skeletons ... but tender token of the deathless quality of ... love which issues in the sacrifice of self.

... summer a farmer drove his mowing machine ... a field of alfalfa. After the sickle had passed ...e spot, a mangled body of a partridge hen began ...er. From under it there scampered a brood ... ones. In order to protect them the mother had ...he sickle of the mowing machine and had given ...n life for her young which she loved more dearly ...lf.

...se are only the dramatic things, however. In ... menial, routine ways a mother daily lays down ...e in sacrifice for her young.

A GOD-GIVEN ROLE

...the second place, mothers play a God-given role ... nurture of their young. In the animal realm the ...re of young is not so important as in the human ... A horse grows to maturity in three years. A ... grows to maturity in six to eight months. A dog ... to maturity in approximately a year. But a man ... two scores of years. What an important period ... twoscore years can be is all too easily forgotten.

When a child has been weaned from its mother's breast, the role of mother is not complete as in the animal realm. In fact, the greatest phase of divine motherhood begins here. There are some here today who cannot remember the mother who gave them birth. But someone else has been a mother and taken the place of nurture which their natural mother would have given. But the mother who nurtured them is no less a

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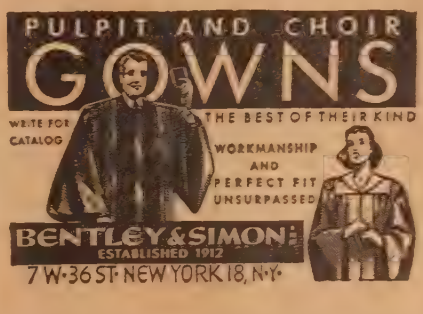

OD IN ISTORY
by
Sherwood Eddy

Dr. Eddy, known for his forthright and courageous attempt to apply Christian principles to current problems, gives us here an up-to-date and socially significant appraisal of mankind's partnership with the Creator. Against the background of the five cultures which formed the mid-current of Western civilization — Sumerian, Egyptian, Hebrew, Greek, and Roman — he views today's events in the light of God's will and eternal purpose. He judges the Renaissance, the Reformation, the American dream, the Russian revolution, and current struggles in many parts of the world as efforts which either further or foil the divine will. The four principles through which God has been at work in history and which determine whether men are working on God's side, says Dr. Eddy, are justice, liberty, brotherhood, and love. This book, which might be called a "Christian Philosophy of History," is a selection of the Pulpit Book Club. $2.75

This volume, which takes its title from Proverbs IV:17, represents what has been said and written and done about anti-Semitism in every land in which the Jews have lived. Here as through a telescope we view centuries, and examine as under a microscope the virus which has infected them. Compiled by an attorney and social worker, this record is a catalogue of the nature, causes, and manifestations of a particular form of race prejudice and the means by which it has been kept alive or stamped out. Here are expressed the thoughts of hundreds of Jews and non-Jews on one or another phase of the Jewish problem, as set down in books, magazines, pamphlets, speeches, and other writings. For speakers, librarians, ministers, teachers, lawyers, this unique book provides a wealth of illuminating, quotable facts that can save hours of research and study. $5.00

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mother. During the quiet, formative years, the careful nurture of a mother weaves the strong threads of character into the growing individual. Day after day, by what she is and teaches, she builds character and stimulates the response of the child to ideals of love, beauty, truth and goodness.

WHO IS DELINQUENT?

One has a fear that the much talked about juvenile delinquency in America today must be transposed into another key. We must get back of the delinquency of the juvenile to the delinquency of the parent. Parents are often, for the sake of satisfying their own pleasures, leaving the children to care for themselves. Mothers leave their children while they themselves spend the night in taverns and cheap places of entertainment. They leave their children locked in cars while they work in factories. Children come home from school in the afternoon and find their mothers are not at home. In many other ways children in their formative years are being cheated of the emotional, spiritual and stabilizing qualities which the home is capable of giving, and must give, if the growing boys and girls of today are to be the kind of men and women we must have tomorrow. While it may not be true in all cases of juvenile delinquency, it is an all too general and widespread a fact that back of the misdemeanor of the youth is the lack of vigilance of the parents.

Too many have thought that someone else n nurture their children. We have thought the h should do it. But it has been said that all the so teachers in the world cannot compensate for the l of a mother. Ralph W. Sockman tells of a schoo who was asked by a group of parents why the s did not make more of their children than it was mi The schoolman replied: "The reason is that th your children."

Victor Hugo in his *Les Miserables* suggested t the nuns in the world, pious as they may be, are valuable as a mother in forming the heart of a girl.

GREAT MOTHERS, GREAT MEN

Someone once suggested that before God could a great man, he had first to create a great wom be the mother of that man. How often it is tru back of the men who have made history there are mothers! Think of Moses and the heroic condu his mother who saved him. Jesus of Nazareth ha of him a great mother. Abraham Lincoln may grown up in rough surroundings and his mothe have died prematurely, but he could say that all h or ever hoped to be he owed to his mother.

Mother's Day, with the honor we pay in recogn the great debt of gratitude, is, at the same time, a lenge to mothers. St. Augustine, who was saved

God Is My Partner

A Sermon for Children by Roland S. Fredericks

THE STORY is told of a man who was very clever at opening all kinds of locks. It seems he could even open the doors of those heavy safes in which people keep money, jewels and valuable papers, without being first told how the knob should be turned.

Many people with a talent like that would be very much tempted to open doors they shouldn't open. That is, they would be tempted to steal money and things which belong to others. But this man turned out to be a good man. In time he became quite famous for his remarkable ability.

One day he told a friend how it was that he had been kept from cheating and stealing. If ever he was tempted, he remembered something which was told him when he was still a boy: "God is your partner in life." So, he would now have to say to himself: "God is my partner; God would not want me to do any evil thing." That thought made a big difference in his life. It kept him from evil and in addition helped him to do good.

Now and then we hear of other people who have made that the slogan of their lives. Besides those about whom we know, there are many others who try to live so that God is their partner. When William Colgate began making soap years ago he considered God his partner and gave back to the church a tenth of his earnings. He kept that up even when he beca wealthy man. In our own time Mr. Rober Tourneau, a well known Christian business man that God is his partner in the business. He really that true by the way in which he spends his tim money.

Wherever people have lived in that spirit i brought them richer lives. They have been anxio serve others. They have been honest, fair and he The Bible says that Enoch walked with God. made them partners. Enoch loved God and want have God's good spirit in his own life.

Have you ever stopped to think how it work when two people are partners in a business? The together much and share each other's work. They together, plan together, try to please each other then share the profits from their business. Being ners with God comes to mean something like that learning of him, talking to him, working with an him, and then experiencing the happiness which c from belonging together. There is more in the tho than we can explain just now. Those who have this way of living have found it very satisfying. world still needs many more people who want t partners with God. Every Christian should know self to be one.

sensualism by the constant prayer and effort of al mother, once said, "Give us other mothers ill give you another world." Brockhaus, one of ern sociologists, has said: "If the punishment riminal is justified, we must ask: How did he a criminal? What was his mother like?"

y not be the custom to depart from the senti- ndulgences which all too frequently characterize ther's Day observance. But we are living in us days when some monsters about us threaten lf us. With candor it must be recognized that the world's mothers have done much to spawn sters. Someone has suggested that the mothers ve spent their time in beauty parlors seeking for ow have daughters who today go out in search ls. All too many mothers today have given way world about them. They have compromised with ss rail. There was a time when only one class of was ever seen in a saloon. But we have changed me and now women plant their feet upon the rass rail and drink the same heady spirits. There ime when a cigarette in the lips of a woman was ct tell-tale; today respectable women smoke them he street, despite the fact that they still cannot ully flip the ashes from them. The decline in orality contributes to the increase in the divorce nd the broken homes from which much of our le delinquency issues.

e challenge is to mothers to hold the banner high. hly idealistic and spiritualized motherhood lifts aly the sights of childhood but of their men as Much of the world's high destiny depends for its ement upon the mothers of the world.

NEW CHALLENGES TO MOTHERS

we pay tribute to mothers on this day, we wish y tribute not only to mothers whose rewards have won but also to those modern twentieth century ers who today are in the midst of the struggle and ourageously bearing the heat and the burden of the Some of them could not be here today. They would o be here, but are compelled to care for their chil- for whom no "sitter" could be found. Some are it, it is true, because they do not see the importance ie church and the nurture of their spiritual life. pray that the day may not be far hence when they understand that it is their task not only to see that children have bread but also that they have the d of life.

A text we might well have used as the basis of our sermon is to be found back in the Song of Solomon. It says, "Behold King Solomon with the crown wherewith his mother crowned him." It is not only King Solomon who wears a crown which his mother has placed upon him. Each one of us does exactly the same thing. For good or bad, our head wears a crown our mothers put upon us. Those of us who have had noble mothers have felt the hand of God upon us, for God could not be everywhere and he laid his hand upon us through mother. Those of us who have not had that experience of a noble mother have been cheated of much. The mother today who does not play the role God has placed upon her is failing her children and society.

For the sake of our world and the growth of personality, according to the pattern of Christ, pray that mothers everywhere may feel the deepest yearnings of their hearts to be the prompting of the divine within them, and may accept the proud task of serving as the ministering hands of the Eternal.

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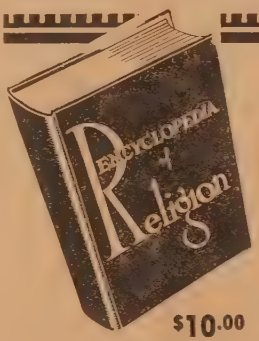

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Post-Mortem on Monday

By CLIFFORD FORD

THE HARDEST experience in connection with the preaching of my Sunday morning sermon is my re-preaching it on Monday. Of course, the congregation does not come again and watch me go to the pulpit and strain to get out the ideas that have come to me through long hours of labor, study and prayer. But I summon them in my imagination. They do not see me, but I see them. The mirror of my mind reflects the scene at 11 o'clock Sunday morning as I stood with my hands on the big pulpit Bible.

It is Monday as I write these lines, so I am not altogether happy with my memory. Once more a congregation waits before me, weary with the problems of living and with a cry for help in their hearts. Many of their burdens I know well, and I could guess at some of the others. I saw them yesterday and I see them again today.

● *Many Listeners, Many Problems*

Just beneath me in a front pew was a blind woman. Though her eyes could not see me, I know that her mind was lifted up to me and that she tried to read the message of light and life from my words, my tones and my manner of delivery. Many times have I helped her on a streetcar or bus and up the front steps of our church. My sight has been eyes for her, my hands a guide. Did I see for her yesterday? Did I lead her in the homeward way? Did I conduct her along the stairway of faith?

All that is left of a family waited in my congregation. They sat in their accustomed place in the sanctuary. We buried their lovely wife and mother a few days ago; and they are here once more to put their trust into the hands of God and to seek the comforting presence of him who said: "I will not leave you desolate . . . because I live, ye shall live also . . . let not your hearts be troubled, neither let them be afraid." Did God speak to this family through me?

Under the balcony a husband and wife were sitting with a tenseness that came from some great need, and I knew what it was. For several weeks I have been calling upon their young son in the county jail. It was not his first offense and they are afraid it will not be his last. They did not ask me to use influence to have their son released, but only to help him understand that he can be different if he wants to badly enough. Their love is behind the bars with him, their souls fettered by helplessness. Did God, through me, release their bonds of agony and fear?

In a shadowed place a woman sat alone. But even so, I could see that her eyes were bright with tears. Only a few weeks ago she came to my office and told me how she was losing her husband to another woman. She wanted him back with her and their children, even though she knew he was unfaithful. Her only reason—

CLIFFORD FORD

because she loves him and wants his love more than anything else in the world. What did God say to her through the poor medium of my mind and speech?

These burdens I knew, and many others, as my congregation waited for me to pronounce the words of tender compassion: "Come unto me, all who labor and are heavy-laden, and I will give you rest."

● *Facing Up to One's Sermons*

Every preacher must have some dramatic skill and rhetoric or he could not continue to hold the interest of a congregation. It would seem that there is some justifiable pride in a job well done whether it is composing a poem, painting a picture, building a house, preaching a sermon or cooking a delicious meal. For the preacher, though, it is questionable how long any initial glow of satisfaction should last. Eventually he must look at his sermon and his handling of publi ship in the glaring light of reaso conscience. For me, at least, the est part of my sermon is when I again on Monday and face it in of what I am.

And I do just that. I do not s words and make the gestures; would be like trying to blow a into dead ashes; but I do try create its meaning in my imagin So, as a consequence, the serm delivered on at least three dif occasions: in anticipation as I p in consummation as it is pre and in post-mortem as the re are examined. My investigation very formal, but it does serve to me where personal growth is sary.

● *Questio Techn*

Of course a first considerati any professional speaker must cern the tools of his trade. We i years of preparation to acquire skills of effective preaching. Our platform technique is tremend important, and most of us nee keep learning how to do it better. eral years ago our church produ series of motion pictures of the portant events on the church cale These pictures were edited and sented at the annual business me of the church to show the people they looked and what they did d the year. The pictures were val as an historical record and were interesting to the people; but was an additional, and unexpe personal interest for me. For the time in my life I saw myself as o see me conducting public worship preaching my sermons. I learned things I should not do. So I ha think seriously about the techn of my preaching.

There are at least four questio would ask myself in addition to of homiletic craftsmanship. They to do with the attitude and spiri my preaching. Briefly summari they are: (1) Did I worship G (2) Did I regard this occasion a opportunity? (3) Was I comple sincere? (4) Was my sermon vant?

● *Good Preachin Worship*

(1) Did I worship God? That matter of real importance, tho worship must start long before

n. It is all too easy for us to learn ning of the psychology of wor- master the important principles en become "professional" lead- worship. We might think we done a good job by arranging the of the service in the right or- nd then carrying them through fully. How natural it seems to e like a puppet master, manipu- the right string at the proper motioning for the people to rise e seated, nodding to the musi- and ushers for their cues, train- he ushers, and cultivating ges- for prayer, responses and bene- ns.

ese controls over the program rship are so necessary for a con- tive worship experience for the e that we must spend long hours ing how to do them well; but are not all. As for me on Sunday, worship God? Was he as real e as I tried to make him appear y people?

● *Preaching With a Purpose*

) Did I regard this occasion as opportunity? Every minister is a ant of time and routine. Sermons lessons and appointments and mittee meetings come with such essive regularity that we wonder we can ever prepare for all of n. The clock and calendar crowd ast, and we can only sigh with f when each item on our program ompleted so that we may turn to next. Post-mortem examination on nday may reveal why the preach- t met an untimely and embarrass- end at 11 o'clock on Sunday. The non may be given merely to ful- the obligation to have a "message" he usual hour on the Sabbath, or nay be something more than that. I I have a sense of urgency in my aching? Did I use this time as an ortunity to impart something that uld make a difference in the lives the people?

The other day a railroad brakeman o makes regular runs between a ghboring town and his destination oss the Sierra Nevada mountains d me that he rarely goes to church his own home town. When at home Sunday he is so busy around the use, in the yard or visiting with ends that he never has much time go to church—though he admitted should. He excused himself, how- er, by saying that he frequently es to church at the other end of run because he needs "some place kill time."

In our busy world it is evident at most people do not have much me to kill" in church, so the people my congregation must have been the sanctuary for some other rea- n. Nor does the sense of duty ex- plain why people attend church, for traces of that virtue are only slightly discernable. Consequently, we must assume that most of the people came for some definite and personal reason. It is not unnatural to believe that they were there on Sunday because they wanted something the church has to give and thought they could find it there. Among other things, they may even have had some confidence in their minister and expected him to help them find God and his answer to their need. Did I betray their trust by thinking or acting as though the matter were of no consequence?

● *Sincerity, and Some Fatal Snares*

(3) Was I completely sincere? Or, am I committed to the principles of my own preaching? It takes genuine effort for the preacher to live up to the requirements of a good sermon. Of course I was sincere or I never would have given that sermon on Sunday, but overstatement is possible under the spell of enthusiasm. The great privilege of speaking with freedom before an audience trained to wait in courteous patience is full of danger for the preacher. Ex cathedra pronouncements are too easy for his own good, and only the caution of great humility can save him from conceit and stupid pride.

Each profession has its own way of exposing weakness in a man by special temptations, but surely those of the ministry are the most insiduous of all. The peculiar respect and adulation of church and community become a snare to us unless we are continually on guard against our own temperamental ego. Because we are treated differently we too easily assume that we are different and, as a result, we do things we might condemn in others.

Recently a distinguished clergyman spoke before a service club in our city and told how much traveling he does in his round of duties and how often he drives his automobile in violation of speed laws. Traffic patrolmen, he said, are usually willing to let him go without citation when they learn who he is. To begin with, the clergyman's statement was a childish boast of his own importance, though it only revealed the terrible void between preaching and practice when a man becomes vain with too much attention and deference from others.

Moreover, that Sunday sermon must be more than a gesture in the right direction, much more than a polished performance to inspire others. Lack of sincerity cannot be justified even though people may seem to be helped at times by sermons that are not entirely sincere. But in all phases of life are we not in danger of being insincere? In public we give service and substance to God and expect an immediate return of the gift, and often with interest. Most of us unconsciously dramatize ourselves like characters on the stage and imply far more by appearance than we mean in fact.

● *Shadow-Boxing With Words*

(4) Was my sermon relevant? Or was I merely shadow-boxing with words and ideas? Of course this question was asked over and over again when the sermon was being prepared, but it must be asked again when the sermon is reviewed on Monday. Irrelevance is more easily detected when tested in the presence of a worshiping congregation. Certain words and phrases are apt to be repetitious in the minister's vocabulary: "Savior," "Lord," "Kingdom of God," "Repentance," "Justice," "Brotherhood," "The Cross," to name a few. What words of life and power! and how necessary for us to sound them often and well! Yet their very orthodoxy makes them a convenient refuge where the preacher can hide when he is not sure of himself or fails to make his idea pertinent and practical.

We deceive ourselves when we hide our futility behind a barrage of pious language. "Not every one who says to me, 'Lord, Lord,' shall enter the kingdom of heaven": nor does the meaningless repetition of a sacred name or symbol lead others to a better way of living. How empty is a great word that has lost its relevance, and how inane the speaker who lets its meaning die in his heart and on his lips! We are reminded that the word meaning "neighbor" was a very important term in the day of Jesus, as it always has been in the East; but academically it had grown to have more value for argument than for practice. "Thou shalt love thy neighbor as thyself" was an ethical ideal not too hard to accept; but asking "Who is my neighbor?" was a good way to start a debate. In the parable of the Good Samaritan Jesus took this word and breathed into it the breath of life, and its meaning became relevant.

● *How Post-Mortems May Help*

Courage is usually needed to make an examination like this on Monday since I rarely look good to myself under the critical observation of honesty. Yet I go on with the autopsy to find out what happened to the sermon I had, what I did to it and what it did to me. How else can I grow in my service to him who called me to his work and to the people trusting me to help them live creatively?

• WHO'S WHO in THIS ISSUE •

REV. OSCAR F. BLACKWELDER *has ministered at* the Lutheran Church of the Reformation, Washington, D. C., since 1933. He went to Washington from Baltimore, where he was pastor of Christ Lutheran Church, the largest Protestant church in that city. For twelve years he was a member of the Board of Publication of the United Lutheran Church in America, and has been a member of the council of Washington Cathedral and of the board of trustees of American University. His sermon in this issue was preached at the Chicago Sunday Evening Club.

Ordained in the Methodist ministry in 1904, Rev. EDGAR A. LOWTHER held pastorates in New York, Virginia, West Virginia and Kansas, then went to First Church, Oakland, Calif.; he has ministered at Temple Methodist Church in San Francisco since 1931. He received his academic and theological education at Syracuse University, Columbia University and Union Seminary.

During his early youth, Rev. THOMAS ANDERSON was "a sailor of the seven seas." In Sydney, Australia, he was converted to Christianity through the ministry of the Salvation Army. Returning to San Francisco, he worked at a variety of jobs and paid his way through college. Deciding on an architectural career, he soon abandoned that for the Christian ministry. Following pastorates at Wellington Avenue Congregational Church, Chicago, and Brewster-Pilgrim Church, Detroit, he accepted the pastorate of Central Congregational Church, Atlanta, Ga., where he has ministered since 1944.

Rev. MARSHALL WINGFIELD, *minister of the First* Congregational Church, Memphis, Tenn., is president of the Memphis Council of Churches, director of the Seminary foundation of Vanderbilt University, and chairman of the board of Gailor Home for Boys. He is also a m ber of the executive committee of the Tennessee Histo Commission and a member of the National Panel of American Arbitration Association. He founded the M phis Round Table, a subsidiary of the National Cor ence of Christians and Jews. As a newsman he is on staff of the *Christian Century* and the Religious N Service, and he broadcasts religious news every week.

For many years minister at Pilgrim Congregati Church, Oak Park, Ill., Rev. VICTOR M. RHEIN left charge about two years ago to assume the pastorat Pilgrim Church, Pomona, Calif. In earlier years he assistant minister at Broadway Tabernacle, New Y city, and minister of First Congregational Church, S Norwalk, Conn. He received his B.D. degree from U Theological Seminary.

In 1930 Dr. LYNN HAROLD HOUGH *became* fessor of homiletics and Christian criticism of life at D Theological Seminary and four years later was appoi dean. Earlier in his career he held a number of torates in the east, then accepted the post of professo the history of theology at Garrett Biblical Institute (1 19); for a year he was president of Northwestern U versity. He was minister of Central Methodist Chu Detroit, Mich., 1920-28, and of the American Pre terian Church, Montreal, Can., 1928-30. He is the aut of more than forty books.

Rev. RUFUS ANSLEY *is minister of the First C* gregational Church, Haverhill, N. H.

Rev. CLIFFORD FORD *is minister of the Oak P* Methodist Church, Sacramento, Calif.

Rev. R. P. JESCHKE *is minister of the Fourth B* tist Church, Dayton, Ohio.

TITLES AND TEXTS — What Pulpit Readers are Preaching About

WAYNE W. WITTE, First Presbyterian, Englishtown, N. J. "The God We Need and the Gods We Heed." Deut. 4:39—"Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth, beneath: there is none else."

GEORGE W. DOLCH, Methodist, Anchorage, Alaska. "New Lives for Old." Gal. 2:20—"I live; yet not I but Christ lives in me."

JAMES H. CARTER, Baptist, Eagleville, Pa. "Wasted Labor." Ps. 127:1—"Except the Lord build the house, they labor in vain that build it."

FOR YOUR SERMON TEXT

Title of sermon

Text used (write out the text)

Name of minister

Name of church

Address

THEODORE O. M. WILLS, South Shore Presbyterian, C cago. "Youth at the Crossroads." Jer. 6:16—"T saith the Lord: 'Stand at the crossroads, and look the old path, ask for the good road and take it, so s you be safe and prosper.'" (Moffatt)

W. W. MORGAN, First Presbyterian, Canonsburg, "The Will of God Made Plain." Eph. 1:9—"For has made known to us in all wisdom and insight mystery of his will, according to his purpose which set forth in Christ." (R.S.V.)

J. EDWIN HARTMAN, Presbyterian, Mt. Pleasant, "The Impotence of a Cheap Religion." Mark 9:28b, —"Why could not we cast him out? And he said u them, This kind can come forth by nothing but prayer and fasting."

BERNARD N. KING, Brethren, York, Pa. "A Lantern Your Hand." Ps. 119:105—"Thy word is a lamp u my feet, and a light unto my path."

W. C. DONALD II, First Congregational, Oconomow Wis. "Greater Things Ahead." II Cor. 3:18—"But all with unveiled face beholding as in a mirror glory of the Lord, are transformed into the same im from glory to glory."

THE EDITOR'S PAGE

The Event of the Month

HE EYES of the world have been focused on Moscow and the conference of foreign ministers who gathered there to write a peace treaty deing the fate of Germany. I wish there were some of hope that I could express concerning the outcome of this historic meeting. But at this writing, thirty-eight days have passed and, so far as the public is informed, the entire story must be told ns of deadlock, stalemate, bickering and recrimi-. Russia gives every evidence of a determination prove no settlement of the German question does not leave her in a position to dominate that ished country either presently or in the long run. American policy for Germany has been considerconed down from the brutal conception embodied e Morgenthau plan. Secretary Marshall is now ig to allow Germany to revive her industries of the point where they would become a military itial. He also proposes to allow her to achieve nal independence with a political structure ar to the federal structure of the United States. Mr. Molotov does not want, though he clothes counter-proposal in terms of democracy. At the ent, they are debating the U. S. proposal of a fourr pact guaranteeing the demilitarization of Gery for 40 years. The Russian conditions for such a antee involve such preposterous reparation deds that the effect of their enforcement would be not to demilitarize Germany, but to dehumanize her. ntime, no evidence appears that the Truman policy id to Greece and Turkey has weakened the diplolic hand of Mr. Molotov. This makes all the more nous the program upon which the President has st our own country. If the Moscow conference apses, as many predict it will, our military mission Greece and Turkey is likely to be only an outpost nd which both countries will prepare feverishly for next war.

Deadlock In Moscow

The Book of the Month

HAT MUST THE CHURCH DO? *By Robert S. Bilheimer. Harpers, $1.50.*

N our February issue, I called pointed attention in this space to a series of four books now being studied in the theological seminaries of the country preparation for a great "Interseminary Conference" t June at Miami University. A fifth book was mised which would gather up into a unified whole contributions of some thirty of our ablest scholars o collaborated in the first four. This promise has w been fulfilled by Dr. Bilheimer. This youthful der of the interseminary movement not only interets the preceding volumes, but makes a distinct and portant contribution of his own. The very title of his chapter on the "Ecumenical Reformation" is especially kindling. He sees the stirrings and strivings toward Christian unity as the foregleams of a new Protestant Reformation. The sectarian divisions of Protestantism can, perhaps, be condoned within the framework of the historical conditions under which they arose, but they cannot be condoned today. A new spirit is abroad throughout the whole church. It finds expression on various levels: (1) cooperation, (2) mutual recognition of one another's members as Christians, and of the equal validity of one another's ministries and sacraments, (3) federation, (4) federal union of churches, and (5) the irrepressible yearning for an organically united Protestantism. On all of these levels, what Bishop Dun calls "the struggle of the churches to be the Church" represents a *re-forming* of Protestantism, a reversal of its historical tendency to divide, and the setting in of a strong current of hope and purpose toward unity.

A Thought for the Month

THERE are three kinds of response which we may make to the person of Jesus Christ. One is the response of admiration, another is the response of explanation, the third is the response of obedience. Each of these is essential to a full response. All men admire Jesus. He moves with such grace and poise and such evident mastery of circumstance that he charms all who behold him. Rénan held that the moral influence of Jesus was due to the spell which he cast over his first disciples. But it is impossible for us to imagine ourselves telling Jesus that we admire him! Plainly such a response is not an adequate expression of the kind of impression he makes upon us. He demands that we understand him, explain him. No one can long stand in admiration before Jesus without asking, Who is he? More books have been written to explain Jesus, probably, than have been written to explain God! The many explanations have been embodied in the creeds and used as tests of fellowship in his church. If you accept a certain explanation you may come in; if not, you cannot be admitted. Yet when we think carefully we can hardly imagine that Jesus himself would be much interested if, face to face with him, we should presume to tell him our creed concerning his person. He would surely turn away his face in sadness if that were all that we could say. No response will satisfy him but obedience, the obedience of discipleship. He speaks with authority, an authority which our own hearts acknowledge. Unless we accept his way of life, strive to walk in his steps and hold fast to his companionship, our admiration and our most orthodox explanation are nothing worth.

Three Attitudes Toward Jesus

Charles Clayton Morrison

Good Books for Leaders

ON INTERNATIONAL AFFAIRS

A Christian Global Strategy

W. W. VAN KIRK. The world's only hope is Christ's gospel of good will applied in economics, politics, religion throughout every land. "We must catch this vision or perish!" says the *United Church Observer*.
$2.00

The New Leviathan

PAUL HUTCHINSON. "The most important religious book for a decade," says the *Chicago Tribune*. State totalitarianism, the New Leviathan, threatens to devour civilization. Only the church can thwart it.
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ON GOD AND CHRIST

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A. C. GARNETT. A great philosopher shows how belief in God is in harmony with the findings of history and science.
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Christ the Lord

JOHN KNOX. A fine scholar, a great Christian shows what Jesus meant to the early church. Knox buries the distinction made between the Jesus of history and the Christ of faith.
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ON RACIAL COMITY

This Is Judaism

F. M. ISSERMAN. What is Judaism, what does it teach? This famous rabbi shows how near, in their main tenets, are Christianity and Judaism.
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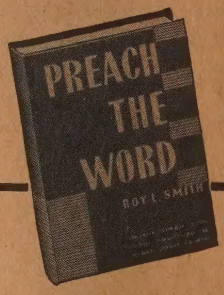
PREACH THE WORD

By Roy L. Smith



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